



# COMMUNITY COMMENTS

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## The Future of the Community Heritage



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THE FUTURE OF THE COMMUNITY HERITAGE  
BY Griscom Morgan

Why should we turn to past societies for wisdom, when rapid technological change and development of scientific knowledge are making even the past generation seem primitive? In a booklet, The Heritage of Community, we have assembled outstanding statements about great aspects of past societies from which it is suggested the future has much to learn. The most dramatic is that by D. H. Lawrence telling of his discovery of the American Indians of the Southwest. With his prophetic insight into the weaknesses underlying the Eurasian world Lawrence found hope in these people. In the conclusion of his account he wrote: "But there it is the newest democracy ousting the oldest religion. And once the oldest religion is ousted one feels the democracy and all its paraphernalia will collapse ..... The skyscrapers will flutter on the winds like this led down, and the genuine America, the America of New Mexico (of the American Indians of the Southwest), will start on its course again."<sup>2</sup>

What is the place of mankind's heritage from the small community in this modern world of giant corporation, metropolis, atomic power, and huge universities? Such a question should not be left to contemptuous rejection or uncritical and irresponsible claim. We will here attempt to analyze it with responsible objectivity, seeking to achieve synthesis and balance in understanding.

Provincialism and Ignorance in the Dominant Culture: Population

As a case in point in appraising the heritage of the past, let us begin with that critical problem of our time, the crisis in population growth. At the annual meeting of the American Association for the Advancement of Science at the end of 1963 the president of the Association, a prominent biologist, passed on as authoritative Robert Neal's speculation that "man had to breed to his biological maximum just to survive . . . during the first 99% of his existence . . . but . . . the impact of the industrial revolution and the application of medicine . . . sent the population soaring." "So at long last," he asserted, "mankind must take unprecedented and conscious measures to bring population growth under control." Other speakers followed with more of the same dictum. One of them, when challenged with Arthur Morgan's finding that India once used various means of population control that within the past few centuries had fallen into disuse, indicated unawareness of their presence except in Oceania and Japan, and denied its relevance to modern man.

The recent literature on the subject of population has been characterized by the same views as those expressed at this meeting of the AAS. Yet in the early twenties a leading English sociologist, Carr-Saunders, had amassed evidence proving that, until the industrial revolution, local communities throughout the world had deliberately and knowledgably controlled population to fit the circumstances, the territory and resources at the disposal of each community and social group. Carr-Saunders observed from the evidence that as long as the small community was a basic unit of survival one of the critical needs for group survival was the maintenance of a good standard of life. This in turn depended on limiting the population to numbers which the technology, culture and resources could well support.<sup>4</sup>

Until our era, generally throughout the world mankind not only limited population to fit resources, but it did so with an emphasis on eugenics, the importance that the fit should reproduce for the future and the unfit be kept by social pressure from doing so. Carr-Saunders wrote of this aspect of past societies, "There is abundant evidence that pressure is exerted on the younger generation...The inefficient and physically incapable sometimes do not marry at all. In such facts we see evidence of the pressure exerted by social conditions and conventions."<sup>5</sup>

Thus the power of the small community's social control was a major means by which societies avoided the uncontrolled degenerative reproduction of its members, just as human tissues, if they are to remain healthy, must avoid the wild growth of cells that we know as cancer.

This world-wide practice died out over the world, primarily because the market economy ended the dependence of the local community on its own territory so that the young could migrate to the cities, and the industrial economy destroyed the social control and integrity of the small community.

How could it be that in the scientific world of 1968 this almost universal practice of mankind was forgotten, the scientific study demonstrating it was misunderstood and ignored, and people were cast adrift to deal with a basic social problem with no benefit of mankind's heritage? This demonstrates the hazard of civilization's provincialism, the failure to recognize the importance of the experience of scores of thousands of societies over scores of thousands of years.

In yet another area relating to population the dominant urban culture is unwittingly placing mankind in jeopardy, in contrast to the ways of folk societies. This is in regard to size of population in cities. Warren Thompson, when director

of the Scripps Institute for Population Research, wrote that "in the western world as now organized all the evidence indicates that no urban population of 100,000 or more, and probably even in cities of over 25,000 will long continue to reproduce itself. The human animal is not reproducing in our modern cities...any civilization that thus sterilizes or nearly sterilizes a large part of its population cannot possibly long endure. Its values are personal rather than racial or social. They leave out of account the needs of the race and the establishment of continuity in family and community living."<sup>6</sup>

On first thought this effect of large city living seems contrary to all we know of the population explosion. But more careful consideration is required. A large proportion of our population is now moving into our metropolitan areas that are subject to the conditions that Warren Thompson referred to. And we know that from the hinterland areas of high birthrates the ablest and most accomplished people are among the first to go. The present high birthrates of the urban areas are very misleading because the depressing effect of large cities on birthrates results from much more deepseated causes than were understood thirty years ago when Thompson wrote. The impairment of capacity to effectively reproduce in the large cities does not take place all at once, but is progressive from generation to generation. Thus the birthrates of Chicago are now falling more rapidly than ever before, much to the surprise of those ignorant of this process.

Following the work of Warren Thompson in showing the progressive failure to reproduce of modern urban populations, Arthur E. Morgan attempted to find large urban populations over the world or in history that had long survived large city living. He found none, and the various suggestions of exceptions that seemed to disprove this rule turned out to be strong evidence for it.<sup>7</sup>

Simultaneous with the study of this problem at Community Service, biologists have been discovering that the same kind of process takes place among lower animals subject to crowding. Crowding comparable to that in our large cities and schools not only overstimulates and afflicts them in ways similar to the effects on man of city living, but this effect among many animals has been found to be cumulative from generation to generation until the capacity for healthy birth and care for the young is exhausted.<sup>8</sup>

So we can say with considerable assurance that large cities impair the capacity of people to adequately reproduce—not just in one generation, but progressively over several generations subject to this environment. Cities more and more rapidly lose their numbers unless they are continuously replaced from rural peoples. And America is rapidly drying up the supply of its own rural population from which this replacement might come, especially of those most able to maintain the culture of civilization.

So important are the implications of this devitalizing crowding effect to the future of man that we have been devoting much attention to study of why crowding has this effect. The evidence points to some deeper influence upon life than has been considered by the dominant scientific understanding. One line of investigation that we have given particular attention to is the possibility that human beings and animals have fields—(analogous to the field extending around a magnet) that extend beyond the physical body, and that too great a concentration of people might cause too great a field intensity that might disturb or over-stimulate delicate controls over life processes. This was suggested by Dr. H. S. Burr's discovery of the important role of electrodynamic fields in living things<sup>9</sup> that led him to conclude that the fields of life do extend beyond their bodies to the point of interpenetration.<sup>10</sup> But while Burr was able to demonstrate evidence of such fields, physical theory was inadequate to explain how they operate. For this reason the study of physical theory to explain the fields of life and the effects of crowding has occupied our attention. We will summarize this in an appendix.

This points up the possibility that there is a deeper dimension of group life and environment than our science has recognized that we must take into consideration for human living.

#### Institutional versus Social Education

In few respects is modern civilization departing more dangerously from the past than in its educational practices. Of the tragedy from over-large institutionalization of youth we have dealt in our Human Scale in Schools.<sup>11</sup> This is a path that mankind has trod before, as evidenced by the ruins of an ancient university in India that two thousand years ago had ten thousand students. The growing disaster of segregating youth in school out of contact with the community other than their peers has been outlined by Urie Bronfenbrenner in his Two Worlds of Childhood.<sup>12</sup>

It is another comparable danger we will deal with here, an aspect of higher education that goes counter to the universal experience of man.

In our culture we have identified education with formal diploma-oriented schools. The certified graduate of the university was traditionally a member of a privileged caste. Opening opportunity to all capable of getting a degree was conceived as an advance in democracy. But what we actually achieve is to have the gifted young people from rank and file communities "pass" out of these communities into a privilege caste of culture, income and power.<sup>13</sup> This is demonstrated in the current (1970) U.S. Government Digest of Educational Statistics. The first chapter of this digest enumerates the income advancement of graduates with different amounts of this "education".

Out of the ranks of the working class in town and country the gifted are separated by high school and college graduation to live in different strata of the social and economic world. We assume that those with degrees are the educated and that those so educated should be a privileged group to lead, govern and teach the common man. But when we take from the rank and file community the best potential culture, energy and leadership we leave behind increasingly uncultured, reactionary hopelessness. Any group's true leadership is from within its own group. If the people left behind have not the initiative necessary to maintain community wellbeing, the community declines. Without the leavening of purpose, standards and fine folkways, good social control progressively disintegrates, and among these controls are those over birthrates.

This system of "higher education" is not intrinsic to an educated people and to civilization. Alternatives have been proved. Scandinavia has made a fundamental distinction between folk education and technical or professional training. The university degree in Scandinavia is not the badge of an educated man, but of a professionally qualified one. A separate set of educational institutions and procedures are employed for general education. A wide variety of schools are available for special training, and residential adult education is available to the public. Alva Myrdal has written of Sweden, what is more true of Norway and Denmark, that "The high degree of civic activity and political participation in Sweden today is certainly desirable and should be increased. It is, however, in the main not attributable to the system of formal schooling but to the never-ceasing adult education. True culture cannot be spoon-fed. It comes only as a result of individual activities and thus emanates chiefly from the educational process that goes on outside schools. Adult education thus becomes the foundation stone for the whole structure of democratic education. It is the medium that has made the great majority of the adult population so civic conscious that they can debate social issues such as the population program coherently and intelligently.

"Cultural participation and a career of advancement outside the purely vocational sphere are sensed as attainable for practically everybody. These are also the reasons why the exclusive belief in formal schools does not exist in Sweden. It has been rather feared that school training for too many years would close their minds to further education, training, and reading instead of preparing them for education as a never-ceasing process." <sup>14</sup>

#### Importance of the Heritage of Family and Community

The tendency to reject marriage and the family among today's youth is another evidence of the discard of the human heritage. Like the small community, the biological family was one of two universals of human societies revealed in the Yale Cross Cultural Survey.<sup>15</sup> Reaction against the family is partly due to its inadequacy in consequence of the breakdown of the small community, within which the family must live to be healthy. Zimmerman and Cervantes' study<sup>16</sup> of families that have succeeded in maintaining social health in our cities shows that this is still true, and the English study reported in the Peckham Experiment<sup>17</sup> further demonstrates that where the urban family lacks context within small community relationships, it tends toward disaster.

Current style among some of the enthusiasts for the "new sex" (which Carl Zimmerman in his Family and Civilization<sup>18</sup> has shown to be a phase that has been repeated countless times in past civilizations) is to assume that the taboo against incest was merely a primitive superstition, and these "liberated" people have advocated disregard for this standard. Yet a taboo so universal in human societies should be regarded as probably an important lesson from human experience. We have now objective evidence to confirm this wisdom in the 1967 issue of the English Eugenic Review which reports two studies of groups of babies born from incestuous union, in each of which less than half were normal.

#### The Folk Society as Reservoir and Insurance for Mankind's Future

The temporary outward accumulation of wealth, power and sophistication of urban civilizations are dependent on the underlying morale and quality of the people's culture. When that quality fails the civilization fails. The imperial power of Rome with its great wealth, unemployment and relief problem, rural depopulation and everextended military operations was not so very dissimilar to our urban civilizations today. Modern



technology is not a completely new dimension of human experience. Nebuchadnezzar's empire conceived in the prophet's dream as a statue with a head of gold, body of iron, but feet of clay, is still true of most civilizations.<sup>19</sup>

The autonomy and diversity of the many small folk societies was mankind's insurance for the future. Repeatedly great civilizations as a whole crumbled from unforeseen weaknesses, and obscure folk cultures still remained that were competent to rise and carry on the torch of civilization. Analogously biologists have recently discovered the peril resulting from specialized agriculture's displacing the multitude of genetically different strains of basic food plants such as wheat, corn, rice and potatoes, with single strains of plants with high production characteristics. If a disease comes to destroy these pure strains there is less and less variety of alternative strains from which to find disease resistant plants, and increasing likelihood that the food base of large areas of the world could suddenly disappear as potatoes did from Ireland. The faithful tending by some modern Indian tribes of their tribal strains of corn, long thought by agriculturalists to be obsolete, may save the future of corn from the blight threatening much of the corn crop of the world. The scientific periodical reporting this peril from the development of high yield grains gave as its subtitle, "Designed to save us, it may yet kill us."<sup>20</sup> What is true of grains is also true of cultures and peoples: diversity is essential.

In the major study of our cities, The Future of Cities and Urban Redevelopment,<sup>21</sup> written twenty years ago, Clarence Woodbury analyzed the problem of declining morale in our large cities and wrote, "Poor morale is just another name for the... lack of feeling of solidarity, of cohesion or community spirit... Urban living with its diversity, complexity, money standards and impersonal character has dissolved or seriously weakened these systems... This weakening has been both a cause and an index of the low morale, indifference, and splintering of the urban body, social and politic ...". If we fail at this task (of developing a valid, revitalized system of commonly understood values), I at least can see little long-term hope for many worthwhile programs and activities." Clarence Woodbury is one of the outstanding authorities on the large city, and his analysis of twenty years ago is being confirmed today.

This old pattern of rise and fall of civilizations is so serious today partly because it is not localized, but extends world-wide. Unless we find an adequate corrective, all of mankind is threatened. Such a corrective cannot come alone by piecemeal action, however much palliative actions are needed to stave off disaster. For example, the detailed ways in which folk societies limited population depended on deeper aspects of



their societies. Scandinavian folk education likewise was the outgrowth of a deeper philosophy pioneered by N. F. S. Gruntvig. It is such a deeper and more underlying need that faces us today, as D. H. Lawrence clearly felt forty years ago, and found his great hope in the Pueblo Indians after his despair in Europe.

### The Way for the Future

Deep-seated departures from established ways are required for the future of mankind, yet they need to be so well confirmed in mankind's experience that we can move with sound understanding rather than stumble without historical guidelines. Discrimination and wisdom are required for us to keep the baby of value from past experience of mankind and throw out the bathwater of ignorance, superstition and folly. Taken as a whole, modern civilization is an unproved experiment. Large elements of it, such as those we have here mentioned, threaten the excellence and proved value of others. The old is not sacred because it is old, and the new is not necessarily the way of the future because it is new. With historical perspective and discrimination we can find the necessary guidelines to help us maintain our roots in the past while reaching into the future. This does not demand of us that we relinquish reason and intellect or that we turn the clock back to the primitive. Our task is to develop a more profound science, a more complete understanding, and a uniting of fragmented life and culture into integrated wholeness.

What is the quality that gave to strong and stable societies their power to persist and endure--as the Pueblo Indians have done even in the midst of our dominating civilization? The anthropologist Paul Radin gave a key insight into the basis of this quality in writing that it "is due to the existence of a larger configuration in which the individual and the group are interlocking at certain points...yet sufficiently autonomous as units to resist submergence of one by another."<sup>22</sup> Configurations are wholes, larger entities, or units of life.

High morale can exist in each of many antagonistic factional groups, classes and nations and yet threaten mankind. The morale of the healthy community requires a strong sense of the larger configuration or wholes in which both individual and community have their meaning and existence. The same is true of the larger world in which communities and nations must relate to each other. A larger configuration is needed to include all of man and nature if there is to be order and harmony and meaning to the lives of individuals, communities and peoples over the world, and between them and nature.

This was the religion, the world-view of many North American Indians, such as those of the Southwest and the Iroquois. For to the Indian, unity amidst diversity extended to include all of creation. Warcaziwon (Sunflower) wrote, "The core of American Indian thought and belief was the oneness of the universe and that all things in the universe were animated and bound together in a comprehensive brotherhood."<sup>23</sup> Black Elk confirms this in saying of Indian belief: "The first peace . . . is that which comes within the souls of men when they realize their relationship, their oneness, with the universe and all its powers."<sup>24</sup>

The Indian concept of wholeness is not one that can simply be grafted onto the white man's intellectual background. What Paul Radin called "configuration" for the Indian was the outgrowth of a concept of nature and reality which is denied by our own understanding and culture--they believed that larger wholes of man and nature have objective reality not limited to the material minds and overt interrelationships of men. But such limitation is a necessary consequence of our heritage from Newtonian physics.

Our concepts of nature have profound consequences in our lives and societies. Our urban civilization lost traditional beliefs that gave the individual a sense of identification with enduring life beyond his material organism. Having lost a sense of the objective reality of social wholes (such as the community) the people are failing to identify with and commit their lives to ongoing larger realities than the individual here and now. Great folk societies such as those of the Eskimo, Sioux, Pueblo, based their life on a different intellectual perception of reality by which to give life the long view, and to relate individual lives to the whole perspective. We should carefully consider the possibility that the folk heritage may be right and that the culture of orthodox western science may be wrong in this matter--as it has been ignorant in regard to the subject of population.

Our dominant culture produced the characteristics of our society and the anti-social characteristics of our technology. Unless we change its basic assumptions each reaction to problems resulting from them will tend to perpetuate the same order of tragedy. It is assumed that overpopulation can simply be corrected by a better order of propaganda and technology of contraception and abortion.

The process being used in working for birth control is effective with intelligent, responsible people, and not with demoralized irresponsible people. Therefore it may have the opposite long term effects from what had been hoped--the

elimination of the offspring of the cream of the population separated out of local communities who are highly motivated with social responsibility, and their replacement by the high birthrate of the "people left behind". The anticipation of need for eugenic controls is already giving us nightmares about what will happen when controls are put in the hands of state bureaucracy. The older folk community controls largely avoided this desperate need.

### Mistaken Concepts of the "Primitive"

Is it possible that our vaunted superiority over folk societies' understanding of physical reality is in important aspects false? Consider for example implications of the argument by the biologist N.J. Gerrill:

Newtonian space, matter and time are not common sense intuitions, they are outgrowths of our language and culture, where Newton found them. Relativity is something else, an alien point of view so far as most of us are concerned. . . We have imposed a mental pattern upon our experience which is artificial, or else all language would express it, and in so doing we have lost much of our real awareness of time--

The Hopi Indians have not lost it, and they have no concept of time as we conceive it."<sup>25</sup>

Can we conceive that a wide range of what anthropologists,<sup>26</sup> along with the rest of our culture, have almost universally assumed to be evidence of ignorance and superstition in the beliefs and practices of American Indians are in fact evidence of a sounder understanding of important aspects of nature and man, and that our vaunted "scientific" perceptions are in important respects mistaken?

In 1492 predominantly barbaric peoples of two continents came into contact and progressive conflict. One was more highly developed in terms of material technology, the other more highly developed in ways that were inconceivable in terms of Newtonian material physics. The social and ecological wisdom of the European civilization was not thereby demonstrated to be superior. One of the most dramatic documented contrasts between them developed at the end of the French and Indian war when prisoners were freed to return home. All the Indians who had been held captive by the British and French desired to return to their Indian homes, but nearly all the French and English captives held by the Indians desired to stay in the Indian world.

Even some of those who for a time returned to their families found the white world unsatisfactory and rejoined the Indians. The historian, Cadwalader Colden, commented, "what I now tell of Christian prisoners among Indians, relates not only to what happened at the conclusion of this war, but has been found true on many other occasions."<sup>27</sup>

And he observes that this took place even though the colonial English from whom these prisoners had come enjoyed more liberty and greater plenty than Europeans of their time. This is strong evidence of superiority in the felicity, order and beauty of the way of life of these Indians.

The sad state of American Indians today reflects the brutal and unthinking treatment on the part of the white conquerors. The white world has little realized that among those known as Indians, as among the general population of Europe, there were extremely wide variations in culture and development. The savagery of some was not characteristic of all, on either side. The highly developed Iroquois and Indians of the Southwest both were subject to the same kind of attack by the more primitive peoples as were white settlers. In our ignorance, the white man has largely ignored these vast differences between Indian tribes, and lumped them together as "primitive".

The words "primitive", "savage", and "barbaric" do not mean inexperience in large city living, lack of technology in iron, or lack of competence in use of the alphabet. The essence of advanced culture is the quality of insight into the realities of life and the quality of character and conduct. Pueblo historical records lived centuries in the minds of their historians after the books of the Aztecs and Mayans had been destroyed. In my contact with Indian peoples I have known tribes of high quality of culture and personality with a sense of responsibility in relation to nature and the world order in clear contrast with the selfish, coarse and ill-motivated personalities of many people in power in the white world.

In social innovation the Iroquois were in advance of anything Europe had at the time of the American revolution, and suggested the form of the United States Constitution. The American Heritage volume on the American Indian gives evidence of the high degree of competence of American Indians in the field of medicine. A wide range of serious diseased conditions of defeated Indians who had been imprisoned and released on Abraham Lincoln's orders, had been considered beyond help by the white doctor who wrote the report; yet in a short period of years the Indian's healing had accomplished results the doctor considered far beyond the capacity of medicine. From these peoples who supplied the world with a large part of our

cultivated foods the world has not yet opened the door to receiving their potential contribution of wisdom and understanding in areas where they have excelled.

#### Scientific Rationale for the Indian World View.

At the last annual meeting of the American Association for the Advancement of Science a departure was for the first time made in including a section on Parapsychology, a realm of experience that is implicit in the folk cultures of the world, and particularly of the American Indian. One paper given at the meeting reported, interestingly enough under "Business" in Time magazine,<sup>28</sup> is a study of correlation of extrasensory powers of businessmen with their business success. This was a compound correlation: first finding far above chance extrasensory perceptions of some executives, and second the far above chance correlation between their ESP scores and their business success. This means that the assumptions of our past scientific culture about functions and relationships in human affairs are inadequate.

Eighty years have passed since a president of the British Royal Society in his presidential address predicted that parapsychology would be the field of breakthrough into a profound change in our understanding of nature.<sup>29</sup> During the intervening years the growing evidence in this area had not brought formal recognition of it because no way had been found to relate it to physical theory. It appeared to undermine the scientist's world view and to open the way for credulity and superstition. But the evidence, such as that just presented at the AAS, has been too conclusive for us to continue to exclude it from scientific recognition, and now we must achieve a profound change in our understanding of nature--and of society. What light does the American Indian heritage and understanding throw on this question?

Implicit in the world view of the American Indian is the concept that integral with, but underlying the material world of our senses, is a deeper realm of reality in which man may simultaneously live, having a different relation to time, space and destiny than that manifest to our physical senses. As Hartly Alexander expressed it in his study of the underlying world-view of the American Indian, he was unwilling "to close his eyes with no more than this world as the visage of creation."<sup>30</sup> To the anthropologist dominated by Newtonian culture the evidences of this world view in Indian culture were interpreted as ignorance, fraud and superstition. But what if the Amerindian should be right? How inadequate would be the scientific basis of our own culture. That the Indian is right we are beginning to have confirmation from physical theory.

(The discussion of physical theory and laboratory evidence for the Indian world view is developed in an appendix.)

The world-view opened up to recognition by parapsychology suggests a far wider range of interrelationships between living things and people than our material science had conceived possible. The community can now be viewed as a field phenomenon, and not only as confined within the brains and the overt contacts of people and the bricks and mortar of buildings. As such, it requires more than the arts of the engineer and city planner. Recognition of field relationships can profoundly alter and enrich the community. The old line scientist believed that the concepts of people have their effects on society only by altering or conditioning their overt actions. Belief in the field aspect of life may not only effect people's thought, feeling and conduct, but it could conceivably do more: it could enable them to more fully develop and relate to a deeper aspect of life. This requires not a denial of science but an advance of science. People who have no awareness of such an aspect of themselves, of the local community and of the whole of nature would not only act differently, but this "field" aspect of life would be less adequately or completely fulfilled. And adequate fulfillment in this aspect of life is to a significant extent the base of the way of life and thought of the American Indian.

It is noteworthy that in community development work there has been a high degree of failure and ineffectualness on the part of systems and people dominated by the old orthodox Newtonian world-view. It is the religious, and often the fundamentalist, communities that have best succeeded; the non-religious communities have a far greater record of failure. Religious dogmas gave recognition to a different order of reality than that allowed by old line scientific orthodoxy. A rational order must find a better insight into nature if it is to succeed. The social sciences, like theoretical physics, must advance from Newton to Einstein and Whitehead. Without this deeper insight into society people have to fall back on primitive superstitions and irrational ideologies to find a place for realities that reason had denied. Hence the practical imperative to incorporate a sounder and deeper insight into reality as the base for a better society.

Today many youth and intellectuals are increasingly aware of their rootlessness, of missing basic aspects of life. Hence the strong appeal of Asian mysticism. But they have been educated and indoctrinated into an understanding that cannot be corrected alone by mysticism. Furthermore, technology seems to have cut the ground out from under any future for folk societies and their skills of living. But technology has been but a tool in the hands of the dominant ideology. The intellect is capable of employing technology to accomplish a very different order, one that will not violate and destroy essential qualities of the folk society. That old order destroyed past folk societies even before modern forms of power were developed--as in the

destruction of the Mayan and Inca civilizations and in the early English enclosure systems and industrial revolutions. The powers of technology can be tools for social health that can fortify and strengthen the intrinsic virtue of both urban civilization and of folk societies, and liberate both from their traditional weaknesses--if wholeness, balance, and mutual respect between the phases and parts of life can be achieved.

Such a prospect we suggest is the hope for the future of the community heritage and for civilization. This hope is the subject of John Collier's masterpiece, On the Gleaming Way, a study of the American Indians of the Southwest and "their meanings to the world." Mr. Collier concludes the book in writing, "Now

the world message of the Southwestern tribes can be told. Here are village communities wherein visibly ply that social genius of the village communities of old...Here the structure and dynamics and inwardness of the ancient world-wide village community can be precisely known, and here can be known the processes of change which do not diminish, but deepen the spiritual core...

"The message of the Southwestern tribes is not in vain, for they do not march alone or speak alone; a renewed and growing set and strain of humanity is with them." 31

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## APPENDIX A

### The Biological Evidence

One study after another is proving that lower animals duplicate the same pattern of behavior, as we have found among human beings, when affected by crowding equivalent to that of human beings in cities.

In the February 1962 Scientific American a lead article is entitled "Population Density and Social Pathology", with the subtitle "When a Population of Laboratory Rats is Allowed to Increase in a Confined Space, the Rats Develop Acutely Abnormal Patterns of Behavior and Even Lead to the Extinction of the Population". The author of the article, John B. Calhoun, writes, "The data for the present discussion comes from the history of six different populations of rats. Each was permitted to increase to approximately twice the number that experience had indicated could occupy the available space with only moderate stress from social interaction. The consequences of pathology were most apparent among the females. Many were unable to carry pregnancy to full term or to survive delivery of their litter and even greater numbers fell short of the maternal functions. Among the males, the behavioral disturbances ranged from sexual deviations to cannibalism and from frenetic over-activity to pathological withdrawal."

Still more important, in terms of the points that I am seeking to make here, is an article in the January 1962 issue of Science by Kim Keeley in which it was shown that the offspring of animals adversely affected by crowding were still abnormal even if the offspring themselves did not themselves live in a crowded environment. This showed that the effect of crowding is cumulative from generation to generation, leading sometimes to eventual extinction after crowded conditions had ceased to exist.

With such considerations in mind this subject was surveyed in 1963 by Dr. Esther Milner, of Brooklyn College, for the American Association for the Advancement of Science. She went on to ask, "Does population congestion in some way undetermined contribute to the breaking down or distortion of this inter-generation relationship or some form of inheritance? Obviously, if we simply don't care about the kind of society we will become in the future, and the kind of people who will make up that society, there is no point in our being concerned today about the psychological effect of increasing population concentrations upon tomorrow."

It is fairly well established that excessive concentrations of population adversely affect mammals through some forms of stress and over-stimulation. In one study after another this has been found to have been the case. The February 1964 Bulletin of Atomic Scientists carries an article by Dr. Hudson Hoagland entitled "Cybernetics of Population Control". In this he refers to a 1939 study of animals affected by overcrowding, particularly among jack rabbits. "The adrenals were hyper-trophied in some cases, atrophied in others. Such signs, liver disease, hypertension, arteriosclerosis, adrenal degeneration, are typical of the acute stress syndromes that result from over-activity of the pituitary adrenal axis. Studies of rodents showed that after the severe stress of winter crowding when urban population densities were high, there was much fighting among the males, sex drives were low-ebbed, the young were often eaten, and the females produced premature births. There was also increased susceptibility to non-specific infections, another by-product of excess production of adrenal corticoides. After such a colony has been depleted in numbers the colony then tended to build up again."

John Christian, in a paper in the Journal of Mammology, writes, "We now have a working hypothesis for the die-off terminating its cycle." . . . "In all cases experimentally investigated the mortality is found to be dependent on population densities and to cease below a certain critical population density. Social stress can lead to casualties at all ages, both to direct and mortal combat and through stress-induced disease. Cases are known of birds, mammals and amphibians similarly dying from non-specific injuries induced by stress." Hans Selye, perhaps a leading authority today on stress, asserts that stress is a primary cause of disease.\*

There is no reason for thinking that the cumulative effect of stress through bad parenthood would not increase from generation to generation. If this is true in lower animals, we can certainly expect it to be true of human populations in our large cities, and our evidence points strongly to that conclusion. What we see to be degenerative patterns in the breakdown in the slums of our large cities is very nearly identical to the pathology that is observed in the over-crowding of lower animals. That some of these developments are taking place in rural areas is to be expected, from the crowding of children in large consolidated schools where children during the most impressionable period of life are placed in the equivalent circumstances as the jack rabbit populations I alluded to.

\*THIS paragraph was quoted by Dr. Hoagland in the Bulletin of Atomic Scientists' article.

## APPENDIX B

Einstein wrote: "in the minds of physicists space remained until the most recent time simply the passive container of all events, playing no part in physical happenings." The new physics drastically changed this concept until now we have "a new conception of space, in which space was deprived of its rigidity, and in which its power to take part in physical events was recognized as possible." But, Einstein noted, the part which this new space "is destined to play is still a matter of uncertainty."<sup>32</sup>

The British physicist P.A.M. Dirac advanced this line of thought by an interpretation of his equation for the particle (for which he and Schroedinger received the Nobel prize). Dirac's version of this equation defined the varied states of particles of matter, but it also suggested in the negative phase of the equation another vast range of conditions of the particle. Dirac suggested that this might be a real range of states, but a non-material one, in space.<sup>33</sup> As outgrowth of this idea he came up with some fundamental concepts of modern physics. Theoretically there would be a very high energy difference between the material and non-material state of the particle, and laboratory studies show that material particles do emerge from a point in space with the application of appropriate energy to that point. There is now no theoretical reason why a wide range of nature should not exist and function on a different non-material realm of reality than that on which our material senses can function.

The objection to such a suggestion of a complex non-material level of reality is not that it is impossible, but that it would be hypothetical, unprovable, and with no means of interrelation and observation from our material world. But this is not necessarily so. Physical means, universal in organic life, exist that may enable the transcending and relating of material life to non-material or "field" functions in space, just as the material copper and iron in an electric motor are related to the non-material electromagnetic fields that make the motor operate.

The following is a suggestion of how such an interrelationship between material and non-material levels of life may work.

Each cell division in the long history of organic life involves dilution and replenishment of the fluids of the divided cell. This process is called "serial dilution". In the laboratory we can take any solution of a chemical and repeatedly dilute it (shaking each time to maintain the strength of the field characteristics of the solution) and study the result after a long

series of such dilutions. Contrary to the expectations of physicists and chemists<sup>34</sup>, delicate laboratory tests with nuclear magnetic resonance spectra<sup>35</sup>, tests of resistance to high voltage of thus diluted solutions<sup>36</sup>, and tests of response of plants<sup>37</sup> all demonstrate the continuance of some characteristics of the original concentrated solution even after the last molecules or atoms of dissolved chemical had ceased to be present.

Here we have evidence of the field of a substance persisting without the substance itself. This field has been found from experimental and clinical experience over the past one and a half centuries to be progressively more deepseated in its influence on the metabolism sensitive to it as the dilution progresses beyond the stage of a material chemical solution. That these fields are deepseated, as contrasted with the gross solutions from which they were derived, is proved by extensive experience that strong characteristic effects on organisms may come from administration of substances containing only fields of chemicals which already exist in fairly high material concentration in the organisms, such as sulphur, sodium chloride or silica.<sup>38</sup> Such fields can be transferred from one substance to another, as from water to alcohol, to dry solid sugar, and back again to water without losing their characteristic effects. The relevance of this to our discussion is suggested by the following reasoning.

An interpretation of these phenomena that is both consistent with what is known and that would explain the extrasensory phenomena for which there has been no physical explanation is that the fields developed by serial dilution have an analogous role in life to the function of broadcasting and receiving equipment in relating sight and hearing to the ultra-high frequency broadcast range which a century ago would have been beyond our power to detect. Television sets require a series of transformations through intermediate frequencies before the signal can be seen and heard by the viewer. It has been found that a series of dilution fields are necessary to healthy life.

If our material life should be serially related to a non-material but theoretically plausible realm of nature, the phenomena of harmful effects of overcrowding of animals even when spacially separated, and of extrasensory perception could be explained by the fact that non-material or "field" organization of non-material particles in space, as defined by Dirac's equation, would respond to a vastly different range of radio frequencies than matter. Should this be the case, crowding effects and extrasensory communication of subconscious minds with each other would be possible over distances and through obstacles impossible for conscious material relationships. The American Indian concept of nature and reality would be validated by such an explanation of the phenomena now for the first time given recognition by the American Association for the Advancement of Science.

## APPENDIX C

The management of sex in folk societies was an important aspect of population control and of social and mental health. Among many people intercourse was prohibited during the years the mother nursed her baby. Awareness of the extrasensory dimension of personal relationships had important implications in sex life. Continence then did not necessarily mean the denial of sex, but its wider fulfillment, a greater emphasis on its expression in love as compared with the procreative act. A recent account of a gentle and beautiful folk society that depended on continence is given in Elizabeth Thomas' book The Harmless People,\* about Africa's Bushmen:

"Birth is usually joyous. Bushmen of all ages adore their children and grandchildren, placing a child's health and wishes uppermost in their minds. Orphans are eagerly adopted by their aunts or grandparents, and a newborn baby is welcomed as though it were the first baby the "werf" had ever seen. Sometimes, though, a baby is destroyed. If a woman bears a child that is crippled or badly deformed, she is expected to destroy it, and if the season is very hard and she already has a baby under a year old depending on her milk, she is forced to kill her newborn child. Bushman women can hardly bear this, but they do.

"If a woman knows that she must kill her baby, she braces herself for this as best she can, and when the time comes to do it she must act immediately, must take advantage of the moment after birth before the infant has "come to life," that moment between the time the baby is born and the time her love for the baby wells up in her so that the act would be impossible forever after. She must think of the child she has already and act quickly, before she hears her infant's voice, before the baby moves or waves its feet; she must not look at it for long or hold it, but must have a shallow grave ready for it and must put it in at once and cover it and never think of it again. In times of extreme deprivation she can do this, or she can wait to watch both her children die. All this is very hard; and Bushmen, who have no mechanical form of contraception and know no way to cause miscarriage or abortion, prefer to abstain from intercourse for long periods rather than to suffer such pain.

"We knew one woman who had been forced to destroy a baby to save an older child, and we knew one woman who had borne a crippled child and had been persuaded to destroy it by her mother, who had been present at the birth. Such things are very rare, though, and this is fortunate."

\* Published by Alfred A. Knopf, Inc., New York, Copyright 1959, pages 162, 163. Printed by permission of the publisher.

THE FOLLOWING ARE PARTIAL BIOGRAPHIES OF THREE OF THE SCIENTISTS REFERRED TO IN THE FOOTNOTES

Burr, Prof. Harold Saxton: Born April 10, 1889. Married 1911; 1 child. Bachelor of Philosophy, Yale, 1911; Ph.D. (Biol.), 1915. Instructor in Anatomy, Yale, 1914-19. Assistant Prof. 1919-26, Assoc. Prof. 1929-33, Hunt Prof., 1935-58; Emer. Prof., 1958-- Sterling Fellow, Yale, 1926-27.

Member: American Assn. For The Advancement of Science. Assn. Anat; Asn. Res. Nerv. & Mental Disease; Associate Neurological Association; Experimental embryology; neuroanatomy; regeneration and development of the nervous system.

Source: American Men of Science, The Physical and Biological Sciences (A-C), 11th ed. p.689.

Hoagland, Hudson: Born Dec.5,1899. Married 1920, 4 children.

Co-Founder, Exec. Director, Worcester Foundation for Exploratory Biology 1944-67, Pres. 1967-68; Pres. emeritus, 1969--

Woods Hole Oceanographic Instn. Vis. Com., Harvard Med. School and School of Dental Medicine 1959-64; Vis.Com. depts. Biology, Psychology and Social Relations.

Biomedical Research: AMA Recipient, Humanist of the Year Award, 1965; Modern Medicine: Award 1965.

American Acad. Arts & Sciences (Pres. 1961-64). Author: Pace-makers in Relation to Aspects of Behavior. Editor: Hormones, Brain Function and Behavior, 1957. Co-editor: Experimental Biology Monographs. mem. editorial board, Annual Review of Physiology

Source: Who's Who In America Vol. 36, 1970-71.

Mosher, Willism Allison, Ph.D., Chemist: Born Dec. 26, 1912. Married 1936. Two children. Willamette U. 1935, M.S., Oregon State, 1936. Ph.D., Pa. State U. 1940., D. Sci. 1961.

Food chemist, Reid Murdock & Co. 1932-36. Research Chemist, Hercules Powder Co., Wilmington Delaware 1940-41, Head of Dept. Chem., U. Delaware, 1945--. Member: Advisory Council, Biochemical Research Foundation since 1948. National Committee on Professional Relations of the AAAS. Franklin Institute (Advisory council).

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